

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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## THE CHRISTIAN SECRETARY.

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## WAYLAND ON TEMPERANCE.

The following are extracts from an Address delivered by  
Dr. Wayland, before the Providence Association for the  
Promotion of Temperance, October 20, 1831.

### EFFECTS OF TEMPERANCE ON SOCIAL LIFE.

I will briefly allude, in the next place, to the  
social effects of this alarming vice.  
I will here illustrate its effects, first, upon  
our Domestic, secondly, upon our Civil relations.

And if you would mark the misery which  
this vice infuses into the cup of domestic hap-  
piness, go with me to one of those nurseries of  
crime, a common tippling shop, and there be-  
hold collected till midnight, the Fathers, the  
Husbands, the Sons, and the Brothers of a  
neighborhood. Bear witness to the stench and  
the filthiness around them. Harken to the  
oaths, the obscenity, and the ferocity of their  
conversation. Observe their idiot laugh; re-  
cord the vulgar jest with which they are delig-  
hted, and tell me what potent sorcery has so  
transformed these men, that for this loathsome  
den, they should forego all the delights of an  
innocent and lovely fireside.

But let us follow some of them home from  
the scene of their debauch. There is a young  
man whose accent, and gait, and dress, bespeak  
the communion which he once has held with  
something better than all this. He is an only  
son. On him, the hopes of parents and of sis-  
ters have centered. Every nerve of that family  
has been strained to give to that intellect, of  
which they all were proud, every means of  
choicest cultivation. They have denied them-  
selves, that nothing should be wanting to en-  
able him to enter his profession under every ad-  
vantage. They gloried in his talents, they  
exulted in the first budding of his youthful  
promise, and they were looking forward to the  
time when every labor should be repaid, and  
every self-denial rewarded, by the joys of that  
hour, when he should stand forth in all the  
blaze of well earned and indisputable profes-  
sional pre-eminence. Alas, these visions are  
less bright than once they were!

Enter that family circle. Behold those aged  
parents surrounded by children lovely and be-  
loved. Within that circle reign peace, virtue,  
intelligence, and refinement. The evening has  
been spent in animated discussion, in innocent  
pleasantry, in the sweet interchange of affec-  
tionate endearment. There is one who used to  
share all this, who was the centre of this circle.  
Why is he not here? Do professional engage-  
ments of late so estrange him from home? The  
hour of devotion has arrived. They kneel be-  
fore their Father and their God. A voice that  
used to mingle in their praises is absent. An  
hour rolls away. Where now has all that cheer-  
fulness fled? Why does every effort to rally  
sink them deeper in despondency? Why do  
those parents look so wistfully around, and why  
do they start at the sound of every footstep?  
Another hour has gone. That lengthened peal  
is too much for a mother's endurance. She  
can conceal the well known cause no longer.  
The unanswered question is wrung from her  
lips, where, oh where, is my son.

The step of that son and brother is heard.  
The door is opened. He staggers in before  
them, and is stretched out at their feet, in all  
the loathsomeness of beastly intoxication.

But yonder is a father, and a husband. Let  
us follow him to that house, no longer a home,  
where a lonely and heart-broken wife sits  
cowering over her embers, and with her half starved  
offspring, awaits with trembling the noise of his  
approach. Look at that woman. She was  
once a lovely and an honored bride, and she  
united her destinies with one who was then  
every way worthy of her affection. Look at  
those haggard and neglected children. They  
have tasted the sweets of competency, and have  
heard the soft accents of a father's love. And  
now look at that bloated and loathsome wretch,  
holding fast to the half opened door, at whose  
howl this whole group trembles. He was the  
object of that woman's love. He was the father  
of those helpless little ones. But do not yet  
curse him. He was once as far removed from  
all this as any one of you who now hear me.  
He once loved that wife, and doated on those  
children. The recollection of these things has  
already enkindled the fires of hell in his bosom.  
The mark of Cain is upon him, and his punish-  
ment is even now greater than he can bear.  
But how came this fair fabric of happiness  
crushed to so hopeless, so remediless a ruin?  
How came this father, this man of honest worth,  
and of affectionate sympathies, thus transformed  
into an abhorred and self abhorring fiend? Ah,  
I need not say that there is but one cause suffi-

cient to work so thorough, so awful a transfor-  
mation. It is this moral suicide of which I have  
been speaking.

### CIVIL RELATIONS.

It will not be necessary that I detain you long  
in referring to the effects which intemperance  
produces upon our civil relations.

Society is constituted upon the principle, that  
every man's passions are to be restrained within  
such limits, that they shall not interfere with  
the happiness of his neighbors. To restrain  
them within these limits, laws are enacted and  
penalties enforced. When the passions of men  
are indulged beyond this limit, we call it crime,  
and punish it accordingly. And every one  
must immediately perceive that to allow of the  
indulgence of passion without this restriction,  
would be radically subversive of the first prin-  
ciples of society.

Now from what I have already said of the  
effects of spirituous liquors in exciting our pas-  
sions, and destroying the influence of reason  
and of conscience, it is at once evident that in-  
temperance must be a fruitful source of every  
violation of our civil relations. Those acquaint-  
ed with Courts of Justice, have abundantly tes-  
tified that such is the fact. Or to appeal to  
every one's knowledge of human nature, how  
rarely do we see a man, who, when perfectly  
sober, would break open a store. Yet who is  
there, habituated to intemperance, who might  
not easily be wrought upon to do it? How  
rarely do we find a man, who, when sober,  
would deliberately imbrue his hands in his  
brother's blood. But who is there, when intox-  
icated, that might not at any time perpetrate  
murder?

### ECONOMICAL EFFECTS.

I will proceed to consider the ECONOMICAL  
effects of the use of intoxicating liquors.

I ask, then, who is the Gainer by this vice?  
If there be a gain, it must be made either by  
the buyer or the seller.

Is the buyer the gainer?

It is abundantly proved, by the testimony of  
the most skillful physicians, that the use of ar-  
dent spirits is, to say the best of it, productive of  
no benefit to any man. Whatever, therefore,  
is spent in this manner, is money spent without  
yielding any return. But money expended  
without yielding any return, might as well be  
thrown away. On the most favorable supposi-  
tion, therefore, the buyer is no more the gainer  
than he would be if he daily cast the money  
which he spends in drinking, into mid ocean.

But this is by far too favorable a supposition.  
It would be infinitely better for him, were he so  
to cast it away, just as it would be better for a  
man to throw away his money, than to buy  
with it a torch to set fire to his own dwelling.  
The drunkard gives his money for a poison  
which takes away the power as well as the de-  
sire to labor; which so stupefies the intellect  
that the very labor done is profitless; which  
takes away every stimulant to honorable exer-  
tion; which in a few years reduces the body to  
helpless decrepitude, and invariably consigns it  
to an early grave; which teaches a family a  
lesson of profligacy and vice, and brings them  
up in habits of indolence and expense. That  
can be no gain to a man, which changes health  
to sickness, industry to indolence, frugality to  
expensiveness, cheerfulness to gloom, compe-  
tence to poverty, independence to beggary, and  
a happy fireside to the misery of an almshouse.

I ask, in the second place, is the seller the  
gainer?

Here I need only advert to a principle of  
economy, so simple that a child may understand  
it, in order to render this whole subject entirely  
plain. The seller never parts with any thing,  
without an equivalent. He would never grow  
rich by giving his property away. This equi-  
valent must be procured by the buyer, or else he  
cannot purchase. The buyer can only procure  
it by the result, direct or indirect, of labor.  
Whatever therefore enables the buyer to labor  
more, or to labor to better advantage, will enable  
him to buy more and to pay better; whatever,  
on the contrary, disables him from labor, or  
renders that labor less valuable, forces him to  
buy less, and to pay less punctually. Now all  
this, I think, as evident as language can make  
it. I ask, then, whether a seller can be the  
gainer, by disposing of, that which must every  
day diminish the power of his customers to la-  
bor, and thus take away, and at last destroy al-  
together, their ability to purchase.

To place the subject in a practical light.—  
Suppose you are situated in a pleasant, healthy,  
and frugal neighborhood, and have a good and  
permanent circle of custom. Would it be for  
your advantage for some one to come and sell a  
drug which should poison the families in that  
neighborhood? Would it be for your advantage,  
if he should inoculate them with the plague or  
small pox, and thus drive away your  
neighbors, and so terrify the town that none  
but paupers would ever come and live near you  
again? Would it be for your advantage for  
some one to come and introduce leprosy among  
your customers, thus consigning them to long  
years of uselessness, during which you must  
support them, and then leaving you the charge  
of supporting their leprosy families? I ask,  
then, is it for your advantage to do this your-  
self? Are you not entailing upon them all  
these, by selling ardent spirits? I ask, then,  
how can you by such a business, be a gainer?

But to bring this to a plain case. I will sup-  
pose you a retail dealer, and that you gain an  
honest livelihood by supplying your neighbors  
with the various articles necessary for domestic  
consumption. I will suppose you to have

among your customers two families, in the same  
business, each containing the same number of  
individuals. They are now in every respect  
upon an equality, both being supported by la-  
bor, and both growing richer by frugality.—  
Suppose that one family begins to use twenty  
cents worth of ardent spirits daily, and contin-  
ues to do so for ten years to come; the other  
family abstains from the use of ardent spirits  
altogether. Compare the results, and inquire  
which of them, during this period, will prove to  
be your most profitable customer.

Twenty cents a day is seventy-three dollars a  
year. This annual sum, with simple interest,  
amounts in ten years to about one thousand  
dollars. This is no trifle to be taken from the  
earnings of a laboring man. But pursue the  
history of this family. In two or three years,  
the man becomes diseased. He is frequently  
afflicted with rheumatism, and cold, and fever,  
and headache, and cannot perform his accus-  
tomed labor. He does not find employment as  
readily as formerly, and in a year or two more  
he complains that the times have become hard.  
He is often destitute of fuel and of provisions,  
and finds difficulty in meeting his payments  
with punctuality. His children are badly clad,  
and his house is in bad repair. Presently, as  
a necessary consequence, sickness ensues, and  
medical attendance is added to his other ex-  
penses. Things thus go on worse and worse,  
until, before the ten years have elapsed, he has  
been frequently sued, his business is destroyed,  
he is in debt to every one who will trust him,  
and at last, his family is broken up, his children  
are scattered and most probably are vagabonds,  
and you find his name on your catalogue of bad  
debtors, with a sum set against it sufficient to  
overbalance all the profits of his last five years  
consumption.

Now take the case of the family that does  
not drink. The money spent by their neighbors  
in drinking, is sufficient in ten years to buy a  
house, and if put out at interest, would pay the  
rent of one. By health, and frugality, and in-  
dustry, their means increase every year, and  
are thus becoming every year the instrument of  
more rapid accumulation. As their ability to  
purchase increases, they become every year  
more and more extensive purchasers; and as  
their character rises in public estimation they  
will certainly be better pay-masters. Their  
children grow up accustomed to frugality and  
industry, and find their faculties daily expanded  
by enjoying the blessings of a good education.  
They are soon advantageously settled, and the  
happiness of home attracts them to their own  
neighborhood. You have thus a family of in-  
creasing competence for your customers, and  
all their younger branches growing up to  
become your customers, your acquaintances,  
your friends.

I ask which of these two families is your  
preferable customer. By which of these two,  
at the end of ten years, will you have been the  
greatest gainer? Now, by arresting extensively  
the sale of ardent spirits, in a moral, well in-  
structed community like our own, almost all  
the families around you will be like the latter  
which I have described. By the use of spirit-  
uous liquors, a very great proportion of them  
will be made like the former. I ask then, is  
the seller the gainer by the use of ardent  
spirits?

But it will be said these remarks apply merely  
to the retailer. Is not the wholesale trade  
profitable? I answer, how can the wholesale  
dealer be paid, but by the produce of the labor  
of the community? Whatever diminishes that  
labor, or renders it less productive, diminishes  
the ability of the laborers to consume, and ren-  
ders them worse customers. What merchant  
would not rather supply with the articles of liv-  
ing a rich than a poor district; a temperate  
than an intemperate town? Let the wholesale  
dealer then remember that every cask of ardent  
spirits which he sends into the district from  
which his custom comes, annihilates forever a  
large portion of the power which that district  
possesses to purchase flour, and sugar, and tea,  
and coffee, and all the other necessities and  
luxuries of life. And yet more; if this trade be  
thus unprofitable to the dealer in ardent spirits,  
how much more destructive must it be to the  
manufacturer, and to all who are engaged in  
those branches of industry which furnish us  
with apparel. The one loses much, but has  
some prospect of gain. The others suffer from  
the diminution of consumption, produced by the  
sale of liquor, and have not even the shadow of  
an equivalent.

I ask then, who is the gainer by the use of ar-  
dent spirits? Is the buyer the gainer? No.  
Is the retail dealer? No. Is the wholesale  
dealer? No. No one is gainer. We are all  
losers. It is a vice by which we are all growing  
poorer.

After making the enquiry, "Is the trade in Ardent Spi-  
rits right?" and adducing arguments to show that it is not,  
he concludes as follows:

If any man think otherwise and choose to  
continue it, I have but one word to say. My  
brother, when you order a cargo of intoxicating  
drink, think how much misery you are import-  
ing into the community. As you store it up,  
think how many curses you are heaping togeth-  
er against yourself. As you roll it out of your  
warehouse, think how many families each cask  
will ruin. Let your thoughts then revert to  
your own fireside, your wife and your little ones;  
look upward to Him who judgeth righteously,  
and ask yourself, my brother, is this right?

The above work is for sale by D. F. Robinson and Co.

PRIDE costs us more than hunger, thirst, and  
drink.

## REVIVAL IN HARTFORD.

For the Christian Secretary.

The past year was with us crowned with the  
goodness of God. But that which distinguished  
the past year, more than any other act of  
divine goodness—that which increased the joy  
of angelic hosts—that which calls for our hum-  
blest gratitude, and our loudest songs of praise,  
is the Revival of religion which we were per-  
mitted to enjoy.

We had long been in a state of stupidity and  
criminal indifference to the glory of God, the  
good of Zion, and the spiritual welfare of im-  
mortal souls. A few, like Jeremiah, lamented  
the desolations of Zion, and besought the Lord  
to build up her waste places; but a vast ma-  
jority of the Church were even insensible to  
the declension existing among us, and were  
most emphatically "at ease in Zion." The  
revival commenced in this Church near the last  
of February. The members began to feel the  
necessity of arising from their beds of sloth, to  
trim their lamps, and go forth to meet the Bride-  
groom, whose approach to revive his work was  
now distinctly announced. Professors, one af-  
ter another in rapid succession, were led to re-  
alize their departure from God; to lament their  
unfaithfulness and disobedience, and to return  
"with weeping and supplications," to Him  
from whom they had deeply revolted. God  
healed their backslidings, received them gra-  
ciously, and loved them freely, and thus prepared  
them to pray fervently for sinners, and to em-  
ploy other means to effect their conversion.—  
Every returning backslider became an efficient  
auxiliary to the good work.

The Spring opened upon us with great prom-  
ise to the growth and fruitfulness of the garden  
of the Lord. "The fallow ground" of many  
hearts was broken up, and fitted to receive "the  
invaluable seed." "The early rain" of divi-  
ne influence descended. "The Sun of righte-  
ousness" arose with healing beneath his wings,  
and shed upon us his vivifying rays. "The trees  
of righteousness" put forth their foliage and  
blossoms—and the time of the singing of birds,  
(the melody of youthful converts) had come.

The first Lord's day in March, will never be  
forgotten by some who attended public worship  
on that memorable day. I will mention one  
occurrence of the day, as an evidence of the  
power of prayer. The pastor had long felt a  
deep solicitude in the welfare of the choir of  
singers, the melody of whose voices had often  
charmed him, but the greater part of whom, he  
had reason to fear were in their sins, and re-  
solved to address them at the close of a sermon.  
This resolution was communicated to a few  
that were known to take a deep interest in the  
revival, and of course to be praying men, with  
the request that they would spend the time of  
its delivery in earnest prayer to God for a bless-  
ing. The address was delivered; ejaculations  
from many hearts and lips ascended before the  
throne of grace; a powerful effect was pro-  
duced; many were in tears; and, in the evening,  
a considerable number of the choir, deeply im-  
pressed with their sins, were on their knees in  
the vestry, while prayer was offered for them  
by the servants of God. Several of them obtained  
hope, and declared that the first permanent re-  
ligious impressions were made upon their minds  
while listening to this address.

On the following Tuesday evening, March 8,  
more than forty attended the inquiry meeting,  
and nearly all were deeply impressed. Wed-  
nesday, March 9, was devoted by the Church,  
to fasting, humiliation and prayer; and a day  
of such interest is seldom enjoyed by any church.  
The meeting was fully attended; many hearty  
confessions were made; exhortations and pray-  
ers abounded, and deep humility and fervency  
characterized all the services of the day. We  
were often reminded of the expressive lines,

"As rain on meadows newly mown,  
So shall he send his influence down;  
His grace on fainting souls distils,  
Like heavenly dew on thirsty hills."

The revival now assumed a decided charac-  
ter, and it became apparent to all, even to those  
professors who had indulged in doubts respect-  
ing its reality, that the work of all conquering  
grace was happily progressing in the midst of us.  
Prayer meetings were held at an early hour, al-  
most every morning in the week, and other  
meetings for conference, and prayer, and praise  
were multiplied and thronged.

On the 23d day of March, we entered our  
new house of worship. It is one of the valu-  
able gifts of that goodness with which the year  
1831 was crowned. It is spacious, neat, con-  
venient and pleasant. We have great reason to  
bless God for putting it into the hearts of his  
servants to erect it, and for enabling them with  
so much harmony, and with so much facility, to  
carry forward to completion, the noble and en-  
terprising purpose in which the plan of it ori-  
ginated.

From the preceding remarks, you perceive  
that we entered this temple of God under cir-  
cumstances peculiarly kind and auspicious.—  
Christians, enlivened by the grace of God, were  
now prepared to exclaim "How amiable are thy  
tabernacles, O Lord of Hosts!" Many, con-  
victed of sin, and weeping on account of their  
guilt in the sight of God, came up "to inquire  
in his temple," what they should do to be saved.  
Several had already obtained hope in Christ,  
and (joyful in the Rock of their salvation) were  
prepared to enter the new house, with "a new  
song, even praise to God." Yes, let it ever be  
remembered with gratitude to him who "crowned  
the year with his goodness," that this place  
was opened for public worship in the midst of  
a revival; and let it never be forgotten, that on

revivals of religion, depend the increase and spir-  
itual prosperity of the Church, whose public de-  
votions are offered within its walls.

On the next day after the Dedication, twelve  
joyful converts were immersed in the Baptisto-  
ry on profession of their recent faith in the Re-  
deemer.

About the middle of April, the good work  
seemed to decline, and another day of fasting  
and prayer was observed by the Church. The  
Spirit of God was evidently with us, the tone of  
piety became deeper, and a new impetus was  
given to the revival.

The revival continued with varying degrees  
of interest during the Spring and Summer.—  
We never baptized a large number at a time;  
but our baptismal seasons were frequent, sol-  
emn and delightful. During the year, ninety-  
three persons were added to the church; of  
these, 34 were heads of families. The present  
number of members, is 333. The greater part  
of the converts, as usual, were "young men and  
maiden." Some children, however, from the  
ages of 9 to 13, were made the joyful partakers  
of divine grace, in this merciful visitation, and  
were constrained to sing "Hosanna to the son  
of David." The Sabbath School was not for-  
gotten by our gracious God. That course of  
religious instruction, so admirably adapted to  
the welfare of the rising generation, was blessed.  
More than 20 members of the Sabbath  
School, became members of the church of  
Christ. Not only were husbands and wives  
made "joyful in the house of prayer," while  
they saw their beloved companions brought in-  
to the ark of safety and in the fold of Christ; but  
pious parents felt a joy unspeakable, when they  
saw their dear "children walking in the truth."  
Each could say, "I have no greater joy."

The means by which the revival was pro-  
moted were various. In many instances, the  
preaching of the gospel was blessed. "The  
word of God was quick and powerful, sharper  
than any two-edged sword, piercing to the divid-  
ing-unders of soul and spirit, the joints and  
marrow, and was a discernor of the thoughts  
and intents of the heart." The exhortations of  
Christians, and in some instances, the simple  
facts of the conversion of others were made in-  
strumental in the hand of the Spirit, of awak-  
ening attention, and producing conviction. The  
practice which prevailed to a considerable ex-  
tent, at one stage of the excitement, of two or  
more Christians uniting, and going from house  
to house, solemnly and affectionately to con-  
verse with all they met, on the interesting and  
all-absorbing subject of religion, was productive  
of very beneficial effects. It was difficult  
to resist the tender appeals made to the con-  
science, by those who cherished a deep and  
ardent solicitude for the salvation of souls.

With regard to the general character of the  
revival, it may be said that conviction was strong,  
pungent, and in most cases, of short contin-  
uance; relief was generally obtained in prayer,  
in the act of giving up the heart,—surrendering  
all the faculties of the soul to God. The joy of  
conversion was seldom ecstatic, but usually at  
first moderate; increasing as additional light  
broke into the mind, and the evidences of a gra-  
cious change became more satisfactory. The  
converts were enabled to give a reason of the  
hope that was in them, with meekness and fear.  
Their understanding had been enlightened, their  
will had been subdued; their affections had  
been changed; they had deliberately and fully  
given themselves to the Lord for time and eter-  
nity; religion was to them a "reasonable serv-  
ice."

Though, as I have already stated, some of the  
subjects of the work are very young, yet none  
who have united with us, have as yet subjected  
themselves to painful discipline, or even occa-  
sioned us pain by the inconsistency of their daily  
walk, with their profession of piety. God  
grant that they never may.

It must, however, be admitted that the re-  
vival has subsided. That fervency of spirit, that  
ardor of devotion, that frequency and constancy  
of attendance on the means of grace, that  
strength of desire for the salvation of sinners,  
that activity in the cause of God, and that joy  
in the Lord which characterized the revival,  
have, in too many instances, fled like the year  
in which they were experienced. But they  
have not, like that year, fled beyond our reach,  
they may be recalled. If we repent and do  
our first works, if we again call mightily upon  
God, we may again witness the marvellous dis-  
plays of his power and grace. And I rejoice  
that there are evidences of a recent increase of  
religious feeling in the congregation. Let us  
all adopt the language of the Psalmist, "Wilt  
thou not revive us again, that thy people may  
rejoice in thee?"

Yours respectfully,  
GUSTAVUS F. DAVIS.

Hartford, Jan. 3, 1832.

## THE JEWS.

Their relation to Christianity.

Connected with Christianity, indeed, the  
history of the Hebrews rises before the reflect-  
ing mind in a very singular point of view: for  
in opposition to their own wishes, they laid the  
foundations of a religion which has not only  
superseded their peculiar rites, but is rapidly  
advancing towards that universal acceptance  
which they were wont to anticipate in favor of  
their own ancient law. In spite of themselves,  
they have acted as the little leaven which was  
destined to leaven the whole lump; and, in  
performing this office, they have proceeded  
with nearly the same absence of intention and  
consciousness as the latent principle of ferment-



ation to which the metaphor bears allusion.—They aimed at one thing, and have accomplished another: but while we compare the means with the end, whether in their physical or moral relations, it must be admitted that we therein examine one of the most remarkable events recorded in the annals of the human race.

Abstracting his thoughts from all the considerations of supernatural agency, which are suggested by the inspired narrative, a candid man will nevertheless feel himself compelled to acknowledge that the course of events which constitutes the history of ancient Palestine has no parallel in any other part of the world. Fixing his eye on the small district of Judea, he calls to mind, that eighteen hundred years ago, there dwelt in that little region, a singular and rather retired people, who, however, differed from the rest of mankind in the very important circumstance of not being idolaters. He looks around upon every other country of the earth, where he discovers superstitions of the most hateful and degrading kind, darkening all the prospects of the human being, and corrupting his moral nature in its very source. He observes that some of these nations are far advanced in many intellectual accomplishments, yet, being unable to shake off the tremendous load of error by which they are pressed down, are extremely irregular and capricious, both in the management of their reason, and in the application of their affections. He learns, moreover, that this little spot called Palestine, is despised and scorned by those proud kingdoms, whose wise men would not for a moment allow themselves to imagine that any speculation or tenet, arising from so ignoble a quarter, could have the slightest influence upon their belief, or affect, in the most minute degree, the general character of their social condition.

But, behold, while he yet muses over this interesting scene, a Teacher springs up from among the lower orders of the Hebrew people—himself not less contemned by his countrymen than they were by the warlike Romans and the philosophic Greeks—whose doctrines, notwithstanding, continue to gain ground on every hand, till at last, the proud monuments of pagan superstition, consecrated by the worship of a thousand years, and supported by the authority of the most powerful monarchies in the world, fall one after another at the approach of his disciples, and before the prevailing efficacy of the new faith. A little stone becomes a mountain, and fills the whole earth. Judea swells in its dimensions till it covers half the globe, carrying captivity captive, not by force of arms, but by progress of opinion and the power of truth.—*Edinburgh Cabinet Library.*

From the Christian Index.

#### REVIVAL IN DANBURY.

Danbury, Conn. Dec. 19, 1831.

"Were there not ten cleansed, but where are the nine?" said Jesus, approving the grateful leper who turned back, and with a loud voice glorified God, and tacitly reproaching those who buried the favor they shared, in undistinguished silence.

Like the grateful leper, many of the churches of Christ are giving expression to the exulting gratitude of their hearts, crying out, "What hath God wrought!" Through the Index and other periodicals, we have heard their praises, and we have shared their joys; and lest guiltiness attach to us, would add our tribute of thanksgiving also to the Lord, for the gracious influences which have descended on the second Baptist church in Danbury.

It is about six months since the first indications of revival in this branch of Zion. The church, though destitute of stated preaching at that time, continued to meet and engage in religious exercises, and the spirit of God was evidently with them. An impulse was felt throughout the church, like "the preparation of the heart;" a spirit of godly sorrow was given, and a spirit of prayer. At this period in the providence of God, I received an invitation to visit them and preach for them. During the first sermon, a marked solemnity pervaded the congregation, and one person, (a young lady) who entered the house of the Lord on that day with more than accustomed levity, was struck with a deep conviction of sin; tears flowed plentifully from her eyes, and her distress was intense until her soul submitted to Jesus. This served to impress others with the conviction that they had immortal interests to secure, and the cry was soon heard from a number, "What must we do to be saved?" Under the labors of other visiting brethren, the work of God progressed. Impressions were produced on the minds of some, who hastened from the house to conceal and suppress their convictions, but were immediately forced to return and beg an interest in the prayers of the people of God.—So deep were the convictions, and so great was the distress in some instances, that the voice of weeping was literally heard in our streets; souls oppressed under a sense of the wretchedness of their condition, leaving their worldly occupations, sought the habitations of brethren for prayer and instruction, and were soon permitted to rejoice in a precious Saviour, with unspeakable joy. Having accepted the invitation of the church, I removed with my family to this place in August, at which time, two had been baptized, and eleven were prepared to follow the Lord Jesus. These were immersed in the presence of a large assembly of interested spectators, many of whom, by their tearful eyes and visible emotion, gave us hope that we should have frequent occasion to visit the waters of baptism.

On the 30th of September last, we entered a new and commodious house of worship, erected for the accommodation of the church in the large and flourishing village of Danbury. The revival seemed to decline, and we were deeply solicitous to have the special approbation of the Lord, on our removal to that place. The desire was heard in heaven. The Lord recorded his name there in the awakening and conversion of souls during the series of meetings which continued three days, and gave a new impulse to the work of grace. At the close of the exercises, seven candidates present-

ed themselves for baptism, and on the following Lord's-day, were solemnly buried by baptism into death. On this occasion, the concourse was swelled by spectators from several other congregations in the vicinity, which had been dismissed in time to witness this impressive rite; many beheld it for the first time, and we have reason to hope that the Lord blessed the administration, not only to the conviction of sinners, but to the conviction also of some whose minds had been satisfied with human devices rather than the Lord's appointments. Since that period, the precious influences of grace have descended like soft showers. Thirty-two have been added by baptism, and a goodly band, we hope, will yet take up the cross and follow Jesus.

In this revival, we have many occasions for devout gratitude; among these are signal answers to prayer. On one occasion, some young persons in a family that had been peculiarly favored, set apart a season of special prayer for a beloved sister; and ere the set time arrived, the time of God's mercy came: that sister was found at the feet of Jesus, thus affording evidence of the truth of the promise, "Before they call, I will answer, and while they are yet speaking, I will hear." In another case, a few Christians agreed to ask of God restoring mercy for one who had been a useful member of a church of Christ, and for years had lost the power of godliness. In a few days, a change was perceived, which has resulted in the return of the wanderer to the fold. We state these facts simply to remind Christians, that combined prayer is a powerful instrument placed in their hands by their own Master.

Our Sunday School has shared in the blessing of the Lord. Four of the pupils have been hopelessly converted, three of whom have united with the church. In our choir we number twelve or thirteen who have recently put on the Lord Jesus, and now when they rise to lead forth in the praises of God, our bosoms swell with the delightful hope, that these dear youth "sing with grace in their hearts, making melody unto the Lord."

In the commencement of this good work, I was particularly struck with the enkindling of a missionary spirit. The concert of prayer which had been discontinued, was at once revived, and members of the church, without any other direction than the spirit of the Lord, immediately resolved that prayer and effort should go hand in hand. Contributions are now made at every concert, and we have reason to number them among the most delightful of our meetings. In this blessed spirit, those who have been added by baptism recently, participate, and we believe the influence will pervade this church, until a complete renovation is effected, and personal piety and missionary effort are identified. I rejoice that the people of your charge are receiving blessings from the Lord. "O magnify the Lord with me, and let us exalt his name together."

Yours, in the Lord Jesus,

THOMAS LARCOMBE.

For the Christian Secretary.

LEBANON, Dec. 28th, 1831.

Dear Br. Canfield—

I send you a few lines to give some information of the late gracious work of God in the Baptist Church and Society in Lebanon, knowing it affords joy to the friends of Zion to hear of the advancement of the Redeemer's kingdom.

Thirteen years last September, I received an invitation from the Baptist Church and Society in this place to become their pastor. I accepted the invitation, moved my family, and commenced my labors with them, since which time until this, we have dwelt together in unity and love. In about three years after I united with the Church, God was pleased to cause a cloud of mercy to appear, and we fondly hoped to be blessed with a plentiful shower. A number of promising young persons were converted and added to the Church. The Church did not seem to be fully awake. The cloud soon passed over. The work subsided, and a long season of drought and coldness succeeded. At times, during this long wintry season, it seemed God was about to bless us with another shower of mercy. At one time, five children of one family were converted, and with one other person were baptized and added to the Church. Others were added by baptism from year to year, and some by letters from other Churches, and yet, as a Church, we were far from being engaged. God was pleased to remove many of our members by death, some of whom had long been faithful pillars in the Church, and many more emigrated into distant parts of the country, so that our number was reduced to about sixty. A large number of persons attended our meetings on the Sabbath, many of whom were blooming youth, who seemed to listen to the word when preached, but went away forgetful of what they had heard, and neglectful of the salvation of their souls. Erroneous publications were circulated, and many were led to believe, that although they should live in sin, and neglect the gospel, they would be saved, and dwell with God in heaven. We often felt like crying, O Lord what shall we do when men make void thy law, and reject thy gospel? Last April some of the brethren proposed having prayer meetings on Saturday evenings. Two or three of the first were held in dwelling houses, and though at first but few attended, yet our meetings were very solemn and interesting. God was present, to hear and answer the prayers of his children. Our meetings became more and more interesting. We now held our prayer meetings at the school-house near our meeting-house, which was filled to overflowing on Saturday evenings, and on Sabbath-day mornings at the ringing of the first bell. In the latter part of May, a young man was deeply convicted in his heart in view of his sins and lost condition, while working on the highway. He strove to divert his mind from the solemn thoughts by mingling with the crowd whose conversation was upon other subjects, but his convictions deepened until he was made to yield and cry for mercy. Soon his soul was delivered, and he joyfully declared what great

things God had done for him. The number of persons who attended our prayer meetings so increased as to render it necessary to hold them at the meeting-house.

The Church now seemed to be greatly revived; almost every member appeared to be quickened, and to possess to a great degree a spirit of prayer. The preaching of the Gospel appeared to have uncommon effect; one after another, became convicted of sin, and humbly sought the mercy of God. Many who had long indulged a hope that they had passed from death unto life, but had neglected to be baptized, were now anxious and happy to come out from the world, and unite with the Church of Christ. In the latter part of June, Br. N. E. Shailer spent several days with us, and faithfully and successfully labored for his divine Master. Br. Gregory, also, preached several lectures in a part of the Society, which were blessed to the hearers. During the month of July, the most busy part of the year for farmers, our meetings were frequent and well attended. At every meeting there were evident tokens that God was there, and deep solemnity was on every mind. Those who were convicted, appeared to have a very clear view of the dreadful nature of sin, the total depravity of their hearts, and the justice of God in their condemnation, and when delivered, they joyfully ascribed all to the mysterious grace, and unparalleled love of Christ.

On the 16th of August, we commenced a protracted meeting, which lasted four days. Our brethren were much engaged in prayer; before and on the morning when the meeting commenced, God was pleased to answer prayer, and make the meeting a rich blessing to many. Our brethren in the ministry who came to help us on the occasion, were, Brn. Mallery, Hunt, Gregory, Ackley, and Tilden. Each appeared to come in the fulness of the blessing of the Gospel of Christ. Between forty and fifty gave evidence that they were deeply convicted in heart; several were hopelessly converted. On Friday evening our meeting was uncommonly solemn and joyful. Many were in great distress in view of their lost condition; some were set at liberty, and many were rejoicing in the grace and love of Jesus. On the following Sabbath, Elder Wilcox was present, and preached three sermons. A young man who had manifested great opposition to the work, and who had attended the protracted meeting without feeling his heart affected, was struck under conviction on Saturday evening at the prayer meeting, and on the Lord's day his distress was great beyond what I can describe. What he declared respecting his views of himself as a lost sinner, his pathetic warnings to others, and his cry for mercy, were such as to affect the hardest heart. Those who were anxious before, were now more deeply convicted; others, who had been unmoved until now, were convinced it was time for them to seek the Lord. This young man continued in great distress until the next day, when it pleased the Lord to deliver his soul, and at a meeting in the afternoon, he arose, and declared what great things the Lord had done for him. On the same Sabbath, another young man, who, like the one before mentioned, had embraced the doctrine of Universal salvation, having received a wound in his heart by the word and power of God, was in great distress in view of his lost condition; but it pleased God in the course of the day, to make him whole. On the same day, a woman, whom God, by his word and spirit had convinced that she was a lost sinner, was in such distress of soul for sin as to almost interrupt the speaker by her sobbing, but before the third meeting, was delivered from her sins and sorrows, and made to rejoice in the blessed Redeemer. Thus the work has progressed; sinners have been convicted and hopelessly converted from week to week, until within two or three weeks past; on Tuesday, after the 2nd Lord's day in November, we commenced another protracted meeting, which lasted four days, and was attended with a blessing. The ministers present were Elders D. Wildman, W. Palmer, Ackley, Gregory, Mallery, Hough, and N. E. Shailer. It evidently appeared that they were assisted to preach, exhort and pray by the Holy Spirit, and with great desire that sinners might be converted. Many were under deep conviction, and some were hopelessly converted. On Friday, at the prayer meeting, before preaching in the afternoon, we experienced an uncommonly solemn and precious season. God's power was manifested, to a great degree, in the hopeful conversion of one sinner, and in deepening conviction in the hearts of others. Some, who are between fifty, and seventy years old, have shared in the glorious work. But the most of those who have given evidence of their conversion, are from fifteen to thirty years of age. Our baptizing seasons have been remarkably solemn, and delightful. At some of them, it has been supposed that more than one thousand persons were present. On the first Lord's day in June, I baptized one, and on the first Lord's day in July six, and on the first in August six more. On the first Lord's day in September, Br. Ackley baptized sixteen, and on Wednesday, the 14th, eight; and on the fourth Lord's day in September, he baptized twenty-one; on the first Lord's day in October, I baptized nine, and gave the hand of fellowship to thirty who had recently been baptized, and administered the Lord's Supper to one hundred and eight communicants. The season was delightful beyond expression; and it was rendered peculiarly so to me, as my wife and eldest daughter were of the number, having lately been baptized,—and now, for the first time, I was blessed, to partake of the Lord's Supper with them. On the third Lord's day in October, Br. Kneeland preached and baptized nine; on the first of November, I baptized seven; on the second Lord's day in November, Br. Wildman preached and baptized three; and on Monday after the fourth Lord's day, Br. Palmer preached, and I baptized four, making ninety who have been added to the Church since the first of last June, by baptism. One has been added who had been previously baptized, and five by letter; making ninety-six added since

the work began. Of the above number, forty-three are heads of families. It is believed that about thirty others, who usually attend our meetings, have passed from death unto life.

Although I do not know that any one is under deep conviction at this time, yet our brethren are very much engaged, and our meetings, which are frequent, are very interesting. The work has progressed from its commencement; nothing like enthusiasm has appeared. The work is of God, and to him be all the praise and glory. We humbly ask all our dear brethren in the Lord, to praise God for what he has wrought for us in this place, and pray for us that we may all endure unto the end, and no one return to folly; and that his work may be revived, and more sinners converted.

There are three Congregational churches in this town. All of them have been blessed with a revival of religion the season past. In one of them the work has been extensive.

Your affectionate brother,

ESEK BROWN.

For the Christian Secretary.

Mansfield, Dec. 31, 1831.

Brother Canfield,

It is with pleasure that I would inform you of the state of Zion in this place. For several years as it respects the church, it has been asleep, as to spiritual things; and for eight months (which period of time I have labored with them in the gospel) by no means would they be prevailed upon to awake from their slumbers, and shake themselves from the dust; and while in this cold and awful state, the enemy was vigilant in his work of sowing tares; and truly the soil suited well the seed, for they continued to increase and grow and overspread the land; divisions ensued, parties were formed, and scarce a vestige of pure wheat was to be found. A general ruin threatened. At length a protracted meeting was agreed on, to continue with us for three or four days; but such was the inclemency of the weather on the third day of the meeting, it was thought best to discontinue it; but through the power of an unseen hand, it was overruled for the best interest of the cause of God among us; for two evenings and one day, after we had meetings in smaller circles from house to house, God was in the midst, favoring his children with a forgiving and confessing spirit; and yesterday afternoon in church meeting, we had the inexpressible consolation to see this party spirit, this unhappy division, which for years had been wounding Christ in the house of his friends, and tearing his seamless garments into pieces, amicably settled in the love of God, and humbly hope no more to be remembered. Many of the saints which slept, have arisen and come up into the Holy City, and appeared unto many as those that are actually alive from the dead. Sinners are alarmed. One or two we trust, have been converted unto God; and we would express grateful feelings to the ministers of Christ who took a part in the devotional exercises of the meeting, and to all the dear children of God who helped us by their prayers; and in labors of love. Arise, O God, and plead thine own cause.

Yours in the best of bonds,

JOHN M. HUNT.

For the Christian Secretary.

#### TRUTH PREVAILING.

It is a matter that which Christians ought to give sincere thanks to God, that the truths of the Gospel are extensively prevailing, and the glory resulting from our Saviour's death, is becoming more and more conspicuous. It calls for sincere and devout gratitude to God, not only that rebel man is delighting to return to his God and beg for mercy, but also that Christian denominations are glorifying their heavenly Father by devoting themselves more actively to his service, and manifesting a firmer determination to walk in all his ordinances and commands blameless. There seems to be in the Christian world an increasing willingness to receive the truth as it is in Jesus; to divest Christianity of all its shadowy appendages and improvements, and embrace it in its native purity and simplicity. We hope this is the case in our own denomination. We believe many of our brethren have sincere and ardent longings for more holiness of heart, and a more perfect obedience to all the commandments of their God; and that their continued prayer to God is, "Father, glorify thy name, and to this end dispose of us according to thy sovereign pleasure." This disposition to be more obedient is manifest in other denominations, especially among our Congregational brethren. It is but a few years since, when it was an unheard of thing for them to immerse a believing penitent into the name of the Father, the Son, and the Holy Ghost. Believers in their communion were required by their articles of faith, to bring their children to baptism (sprinkling) as an ordinance of the church, and the children of unbelievers were also received to this ordinance. In process of time they limited the administration of this ordinance to the children of those parents only, one or both of whom, were believers. Many of their churches have now blotted out their articles of faith which required of believing parents to dedicate their children to God by baptism; believing that infant sprinkling is not an ordinance of God's house. For, if they believe it to be an ordinance of God's house, what right have they to blot it out of their articles of faith? This would be robbing God.

They, at the present day, have frequent occasion to show forth in a figure the overwhelming sorrows of their once dead, but now risen and ascended Lord. And, we believe it would conduce to vital godliness in the soul, if they all should be willing to show forth their Saviour's death, by being buried with him in baptism. It might lead them to think more highly of his death, and the blessings it confers. They would then come up fully to the standard of duty in this respect, and there would be an end to all fluctuations with regard to this ordinance. Baptism would then have its legitimate and designed effect on the soul. Were they grown cold and surrounded with temptation, they could call to mind their baptism, and all the associa-

tions it would be calculated to produce. A solemn transaction! they have professed to die to sin. This would be a constraining motive to holiness of life. They have risen to newness of life. This would give significance and a quickening effect to the promises of the Gospel, and strengthen them in the hope that after having suffered with Christ on earth, they should triumph with him over death and the grave, and rise and reign with him in immortal and undying glory.

Such we believe, to be the legitimate and designed effect of Gospel baptism on the soul. And many, feeling its importance and their undeniable obligation to submit to it, have often requested, even when they had received infant baptism, to be buried with Christ in baptism. Baptists have no scruples to comply with this request; and our Congregational brethren we are happy to say, are beginning to dismiss their scruples on this point. Dr. Beecher was among the first who immersed believing penitents after they had been sprinkled in infancy. If we remember right, he did indeed state at the time in a public manner, that he was not knowing to the fact that they had once been sprinkled. We presume, however, that he will not deny that he was knowing to the fact, that a part of them belonged to the family of a Congregationalist deacon. Another instance of a similar kind has recently occurred, which, we presume, will receive no apology or denial. On Thursday, 29th of December, three believers were immersed by the Rev. Mr. Bates, the junior pastor of the Congregational church in Newton, Mass. two of whom had been sprinkled; one of whom, the son of a Congregationalist deacon, by the Rev. Dr. Homer, the senior pastor of the same church. The ordinance was administered in a very decent, solemn and impressive manner, in a convenient baptistry recently constructed in their Conference room. The Rev. Mr. Bates, previous to the administration of the ordinance, observed, that there were three modes of Gospel Baptism by either of which he felt willing to administer the ordinance. But to me who believed that there was but one Lord, one faith, and one baptism, it appeared no wonder that those who can believe in three modes of baptism, can finally come to believe in three Gods. After the ordinance was administered, the Rev. Dr. Homer preached a very appropriate extemporaneous sermon, on Acts 8, chap. 37, 38, and 39 verses. In this discourse, the learned Doctor strongly enforced the necessity of faith, as a pre-requisite to baptism. He observed that at the present time, many were saying, "What doth hinder me to be baptised?" and he replied with great emphasis and Christian assurance, "If thou believest with all thine heart thou mayest." He then showed in a very lucid manner to believe—that we must credit the threatenings of God, confide in his promises and act in view of them—that we must believe in Christ as our Saviour and intercessor, and approve of him in our hearts—that we must delight to obey all the commands and ordinances of God, and be willing to submit to them, however humbling their tendency and repelling to the pride of the human heart. He observed that the church believed all this, and was baptised; and then replied with great propriety and force to those inquiring, "What doth hinder me to be baptised?" and said, "If thou believest with all thine heart and standest ready, as did the eunuch to submit to the humbling doctrines of the Gospel, thou mayest." He frankly acknowledged that most learned men admitted, that the word baptism, meant immersion, and to baptise, to immerse; but some thought differently, but did not directly express any opinion of his own, on this point. His remarks on this part of his subject were very brief and pretty candid. In his concluding remarks he observed, that the eunuch after he was baptised, went on his way rejoicing, and that it was his desire and prayer to God, that those who had just put on Christ by baptism, would go and do likewise.

On the whole, we were much pleased with the Doctor's discourse. It was animated, spiritual, and highly worthy of him as a minister of the gospel. In one respect it was peculiarly praiseworthy. His preaching and practice on this occasion, were consistent. He did not as is often the case, say that immersion is unscriptural, and then practice it. And we shall continue to hope and believe, that all his private conversation will accord with his public preaching; and that he and his brethren will be willing "to submit to all the commands and ordinances of the Gospel, however humbling their tendency, and repelling to the pride of the human heart." Then would close communion, that imaginary mountain, be removed. Then all would be willing to pass through Jordan to enter Canaan. Then there would be but one mind, one Lord, one faith, and one baptism; and perfect obedience and the martyr spirit of love, would possess every Christian's breast. But we believe that any man would find it difficult to refer us to any passage in the sacred writings, which teach us to believe that there are three modes of baptism; and were he in the presence of his God, I should like to know to what passage he would refer his God to prove his doctrine true: whether he would tell his God he had not revealed it plainly, or what he would tell Him.

AN EYE-WITNESS.

THE WORLD'S CHANGES.—To-day is ours, yesterday is past, and to-morrow may never come. I wonder that people can so much as forget death, when all we see before us is but succession; summer dies and winter comes; the dial marks the change of hours, every night brings death-like sleep, and morning seems a resurrection; yet while all changes and decays; we expect no alteration, unapt to live, unready to die; we lose the present, and seek the future, ask much for what we have not, thank Providence but little for what we have; our youth has no joy, our middle age no quiet, our old age no ease, no indulgence; ceremony is the tyrant of this day, fashion of the other, business of the next. Little is allowed to freedom, happiness and contemplation; the adoration of our Creator, the admiration of his works, and the inspection of ourselves.—*Mrs. Elizabeth Montague.*



# IMPORTANT MEANS OF KNOWLEDGE.

Who in this age of benevolence, of Christian effort and enterprise, of revolution, turmoil and political reform—who in an age like this would be destitute of a religious newspaper? The very structure of society in civilized nations is shaken—the spirit of revolution is abroad—the deep foundations of tyranny are crumbling—and in the progress of earth's drama, sanguinary conflicts, new systems of government, or old ones reformed, a spirit of improvement, and above all, evangelical efforts to disseminate the religion of the Prince of Peace through this wide field of strife, are among the results of the spirit of the age. The changes of which I speak, all controlled and directed onward by the hand of One who is wonderful in counsel, illustrate the ways of his providence, and the principles of His government, and afford new developments, striking exhibitions of the nature of man. And who is not deeply interested in these mighty changes? And who, that lives in the nineteenth century, would not read these events, and watch the signs, and know the character and spirit of his times?

The religious movements of the age are more especially things of high moment, not to the Christian merely, but to the sinner, the man of the world, the sceptic, the infidel, to every one; for they have a bearing on eternity. They take hold on the eternal destinies of men. They are sealing the condition of individuals and nations for a future age, and exerting influences which will be felt in joy or woe, when the things of this world shall have passed away. How important to the Christian, at such a crisis, while the Lord is marshalling his hosts for a decisive conflict with the powers of darkness—how important to the Christian who has a responsible part to act in this warfare, to be well acquainted with the movements of the age—the stratagems of the Adversary—the means of his defeat—the plans devised, the measures pursued or contemplated, to recover the empire from the usurper—and restore the kingdoms of this world to Him whose right it is to reign from the rising of the sun to the going down of the same.

Nor are these things the less worthy of notice, because in its progress, this moral revolution is unaccompanied with the noise and pageantry and splendor which embellish the movements of an earthly potentate. They are on this account the more interesting and affecting; as they show how the Almighty silently effects the grandest purposes by the simplest means. For an illustration of this remark, look at the circulation of the word of God. Not thirty years ago, a few Bibles were wanted for the p. r. A Society was formed—the child of providence—unknown in its infancy; but look at the growth of its youth. It has already sent forth the word of life in more than one hundred and fifty different languages and dialects, and is aided in its holy and benevolent work by more than three thousand auxiliaries! Thus have living branches from the tree of life been planted in ten thousand deserts of the world, where they are now bearing the fruits of Paradise. Such has been the youth of the British and Foreign Bible Society—what glorious results may we not expect from the efforts of maturer years!

The efforts of kindred institutions in this favored country, to pour upon the domestic altar of every family in a great nation the radiance of heaven—the progress of exertion to extend the silent and holy influences of Sabbath school instruction, thus implanting the seeds of every virtue on the best soil known this side of Eden—the standard now reared on the darkened shores of heathenism, watched and defended by about seven hundred soldiers of the cross—the hosts arrayed for the conflict with the Destroyer, prepared with cold water, to extinguish the burnings of the fiery pestilence which has desolated our land, and peopled hell with its victims; these and other efforts of a similar character, are signs which should be distinctly seen and understood by the Christian. In their progress, accompanied as they are with the breath of the Almighty, facts are witnessed which arrest the attention of the unthinking—which challenge the investigation of the philosopher—facts, the most interesting in their nature known on earth.

These movements, though unobserved by the worshipper of Mammon, should be known to the Christian—to every one who hopes for any part in the only dispensation of mercy, which Heaven can bestow on man. For a great work is yet to be done. The efforts to diffuse on earth the spirit of heaven, are to be increased a thousand fold. The empire entered by seven hundred men, to meet the powers of darkness, requires thirty thousand, to allow one man for every twenty thousand of the enemy. The conflict has just begun. While political revolutions are shaking the earth—while God in his providence is inflicting judgments on the nations—the varied system of means is to move on—there is to be no rest or cessation, till the Church is the joy and excellency and glory of the world. And who that loves his country—who that loves God or his fellow-men—who that rejoices in the honor of his Saviour, would not have some humble part in the instrumental-ity ordained of Heaven, to bless and save the world?

At such a period as the present, it is truly important, it is, indeed, indispensable to one who would know the spirit and character of his times, and the results of Christian enterprise and benevolence, or who would act well his part as a citizen or a Christian, to read the signs, to watch the movements of the great moral system of means, destined to renovate the nations, as detailed from week to week in the columns of the religious paper. To the young who are soon to bear the responsibilities of acting for themselves, and for the world, the knowledge to be derived from this source is of incalculable value.

Q. Z.  
“Some knowing professors are like a frosty night in January, very clear, but very cold.”—*Ryland.*

## CHRISTIAN SECRETARY.

HARTFORD, JANUARY 7, 1832.

### PROTRACTED MEETING IN HARTFORD.

The series of religious meetings notified in our columns for several weeks past, was held agreeably to appointment the present week. A goodly number of ministering brethren and other Christian friends from abroad visited us, and their labours were quite acceptable, and we trust to a considerable extent, beneficial.

The following ministers favoured us with sermons, in the order in which they are named:—E. Doty, S. Shuller, J. Wilson, N. Branch, J. Cookson, I. Atkins, S. S. Mallery, G. Phippen;—Chapin, and C. Tilden.

We have not time to give the outlines of the several discourses. We can only say they were plain, solemn, practical, and in several instances, pungent.

The seasons for exhortation and prayer were peculiarly refreshing. At these times, numerous petitions in behalf of unconverted companions, parents, children, brothers, sisters, &c. were handed in writing to the pastor, and read to the meeting. Some one in each case was called upon to pray for the individual or individuals referred to in the notes requesting prayers.

On Thursday afternoon, Rev. Mr. Davis, the Pastor of the church, baptized seven in the baptistery. This baptismal season gave additional interest to the occasion.

On Thursday evening it became apparent that there were some anxious sinners in the audience, and an opportunity having been given, they arose to signify their wish to be interested in the prayers of God's people. It was an affecting season.

At the close of the service, the anxious were invited to take seats appropriated for them, and the last act of our brethren before leaving us was to commend them to God in fervent prayer.

This meeting has confirmed us more fully in the utility of meetings of this sort. We think we have reason to bless God for the privilege which we have been permitted to enjoy in the one that has now closed. We believe it will be our own fault if we do not have to record spiritual blessings as the happy result.

### DEATH OF REV. DR. SEMPLE.

Dr. Robert B. Semple, who has long been known as a Christian Minister, and for several years was President of the Baptist Missionary Convention of the United States, and late a Trustee of the Columbian College, died at Fredericksburgh, Vir. on the morning of the 25th ult. A correspondent of the Christian Watchman, in announcing this event, says:—

“On the morning of his death he said to those who were with him: ‘This day, forty-two years ago, I commenced preaching the gospel of Christ, and now I am ready to depart. I have fought a good fight, I have finished my course, I have kept the faith.’ This last clause, ‘I have kept the faith,’ he repeated several times. These were his last words. He has gone to his rest.” “Help, Lord, for the godly man ceaseth!” Neither my own feelings nor the occasion will permit me to eulogize: nor is it necessary. His praise is in all the churches wherever he was known.” His age was 62.

We understand, (says the Christian Watchman) that the Rev. Jonathan Going, who for sixteen years has officiated as Pastor of the Baptist Church in Worcester, has requested and obtained a dismission from his charge in that place, for the purpose of devoting himself to the interests of Domestic Missions in the Baptist denomination, with special reference to the valley of the Mississippi. While we regret the loss of Mr. Going's salutary influence and able labours in our vicinity, we trust he has been led to the course he has adopted from a conviction of duty, and that a blessing will attend him in his contemplated Missionary course.

“The Baptism,” occupying the poet's corner this week, must be perused with pleasure. As the scenes presented by Thomson in the ‘Seasons’ had been felt, but never before so truly presented by a poet; so Baptismal scenes have been often deeply felt, but we think never before transferred so truly on paper.

The next No. of this paper will complete the 10th volume. It is to be hoped that some of our agents will require less papers for the coming year, than they now receive. In most places we believe the number may be much increased. It is desirable that notice should be given when it is found necessary to make any change, as we have sometimes found it impracticable to supply the first Nos. of volumes, when not ordered soon after the year commenced. In some towns where no agent resides, we earnestly desire subscribers to use exertions to increase the circulation of this sheet, and make communication to this office as occasion requires. Receipts of money will be acknowledged weekly in the next volume.

To the Editor of the Christian Secretary.

WETHERFIELD, Dec. 31, 1831.

MR. EDITOR—I saw with pleasure in your paper not long since, a proposition for twenty subscribers to subscribe ten dollars each for five years, for the Burman mission. Before this valuable stock is all taken up, I wish to subscribe for a share, and herewith enclose ten dollars for the first payment. Yours respectfully,

SELDEN MINER.

### TRIBUTE TO WHOM TRIBUTE.

The undersigned desires to express his thanks to the people of his charge, for the valuable donations presented by them at their visit on Wednesday and Thursday of last week, and subsequently. Their Christian liberality has contributed to his comfort, and makes ‘‘even winter wear a smile.’’ While the pleasant intercourse on that occasion has drawn more closely the bonds of holy affection, their kindness has produced grateful impressions, increased his responsibilities, and his desire to labor with increased fidelity for their spiritual welfare; that they having sown bountifully unto him, may reap bountifully; and it is his prayer that ‘‘both he that soweth and he that reapeth may rejoice together.’’

Dec. 21, 1831. THOS. LARCOMBE,

Pastor of the 2d Bap. Church, Danbury.

### A CHRISTMAS PRESENT.

The subscriber acknowledges with pleasure and gratitude the sum of Eighty Dollars received by him in money &c. on Thursday, the 29th ult., as a donation from the church and congregation to whom he ministers. This is but one of the many proofs of the kindness of his people, which places him under increased obligation to labor for their spiritual and everlasting welfare.

Middletown, Jan. 4, 1832. JOHN COOKSON.

P. S. On Monday evening last, at the monthly concert, after reading a few extracts from Mr. Judson's Journal, and his letter to Bro. Gros, I stated that the week previous, the sum of \$3 75 had been handed to me for the Burman mission. I then put the question, Shall we make it \$20 by our subscription this evening? One brother said, ‘‘As I was coming to meeting, I concluded to give a dollar, but after hearing what has been said, I have concluded to give five dollars.’’ This excited additional interest, for at the close of the meeting, \$27 25 was subscribed, which added to the \$3 75, made thirty-six dollars; sixteen dollars more than I requested.

J. C.

### ACKNOWLEDGMENT.

It is with gratitude I would acknowledge the receipt of Ten Dollars from the sisters of my church, for the purpose of constituting me a life member of the Baptist General Tract Society; thus manifesting their respect towards their pastor, and love to the cause of Christ. May they enjoy the blessing of Him who hath said, ‘‘It is more blessed to give than to receive.’’ Truly there is that scattereth, and yet increaseth.

JOHN M. HUNT.

### General Intelligence.

#### EIGHT DAYS LATER FROM LONDON.

The great subject which at present engrosses the attention of England is, the Cholera. It is now admitted that the disease has been introduced into Sunderland, and that a number have died. The disease appears much milder than on the Continent and every exertion is making to prevent its spreading. The papers are filled by medical speculation, on the subject of its being contagious.

The municipal authorities of Bologna, Calais, and other ports, compel vessels and persons from England to perform quarantine.

It was rumored that a change was to be made in the British Ministry. The Morning Herald of the 16th says, no change of measures will take place; Earl Grey may retire in consequence of ill health.

HOLLAND.—The King preserves an unbroken silence as to his determination relative to the Convention.

EGYPT.—On the 23d September the cholera had entirely ceased at Cairo, and had diminished at Alexandria to eight or ten cases per diem. There had been no instance of death amongst those who adopted the usual quarantine precautions. The mortality among the natives had been very considerable. It was stated that the public administrations would be opened for business early in October.

NEWCASTLE, NOV. 9.—A letter from Sunderland, dated Sept. 9, states that ‘‘matters have been considerably exaggerated;’’ and adds, that there have been thirty cases of cholera in all, of which eighteen have proved fatal. It is further observed, that ‘‘the disease is on the decline.’’

Nov. 10.—I am sorry to have to inform you that the cholera is still raging in Sunderland. Four people died yesterday, one of them after four hours' illness, and there is every appearance of its increasing in consequence of mild weather, with southerly winds.

#### GREECE.

Our French papers state that a reinforcement to the French squadron in the Archipelago was about to sail, with sealed orders, so that the instructions in relation to the course to be pursued in case of apprehended difficulties in that country could not be immediately known.

#### TURKEY.

Constantinople, Oct. 10.—On the 5th inst. a natural phenomenon, such as few remember, and the effect of which has been most destructive, filled with terror the inhabitants of this country, who are at the same time suffering under all kinds of evils. After an uncommonly sultry night, threatening clouds rose about in the morning to the horizon to the southeast, and a noise between thunder and tempest, and yet not to be compared with either, increased every moment, and the inhabitants of the capital, roused from their slumber, awaited with anxious expectation the issue of this threatening phenomenon. Their uncertainty was not of long duration; lumps of ice as large as a man's foot fell first singly, and then like a thick shower of stones, which destroyed every thing that they came in contact with.

The oldest persons do not remember ever to have seen such hail stones. Some were picked up half an hour afterwards which weighed above a pound. This dreadful storm passed over Constantinople and along the Bosphorus, over Bujukdere, and Belgrade, and the fairest, may the only hope of this beautiful fertile tract, the vintage just commenced, was destroyed in a day. Animals of all kinds, and even some persons, are said to have been killed; an immense quantity of corn is wounded, and the damage done to the houses is incalculable. Besides that scarcely a window has escaped in all the country, the force of the falling masses of ice was so great, that they broke to atoms the tiles on the roofs, and shattered like musket-balls planks half an inch thick. Since that day the rain has not ceased to pour down in torrents, and from the slight way in which the houses are built, almost wholly consisting of windows, and with very flat roofs, there has been nothing to keep off the wet besides tiles, the innumerable families are not much more comfortable than in a bivouac. If, in addition to this, we consider that in consequence of the burning of Pera, and the great fires in Constantinople itself, many have no shelter whatever, and recollect besides the plague which continues to spread, and the cases of cholera which still occur, both together indeed make the whole a most gloomy picture.

A Journal in the Turkish and French languages will shortly be published here, by order of the Sultan, and under the especial direction of a commission appointed for that purpose. The prospectus of this journal, which is to be published once a week, has been printed in the Turkish language and distributed among the public.

Constantinople, Nov. 10.—The Porte is in the greatest emotion, the Divan is repeatedly assembled, and the Reis Effendi is in constant communication with European Dragomen. It is confidently stated that fresh negotiations with regard to Greece have been opened, and that the Conference of London, seeing the lamentable state to which that country is reduced, has applied to the Porte to consent to a new set of boundaries, which would give to the Greeks the frontiers proposed by the first project of the Conference, promising at the same time an indemnity to Turkey for the concession.

Algiers, Oct. 30.—We have news of Gen. Boyer. El Hammory, Lieutenant of the Emperor of Morocco, has attacked him for eight days together, and during the whole time the troops were under arms from four in the morning till half past nine in the evening. This Scherif has now retired to Mascara. General Boyer is threatened with a fresh attack of the cannon of that place. Mascara has been delivered up to El Hammory by the 200 Turks who defended that place; nevertheless he has caused them all to be cruelly massacred.

### From the Dublin Morning Register.

DREADFUL COLLISION.—On Saturday night between the hours of twelve and 1 o'clock, a collision took place between the Leeds steam boat and the City of Dublin Steam Packet, which proved nearly destructive to the latter. The City of Dublin was on her way from Liverpool; she had at the time her lamps lighted, and was proceeding at a rapid rate, when at the distance of a quarter of a mile, another steam vessel was seen fast approaching her. Loud cries were raised from the City of Dublin for the vessel to keep off, but they were not heard, and it was seen that a collision must be inevitable. Before the vessel struck, the male passengers were nearly all on deck: numbers were running about in a state of the greatest distraction; some caught up planks, and others ran up the ladders. The Captain ordered that the steam of the vessel should be worked as highly as possible, to keep as much out of the way as he could of the advancing ship. A most agonizing suspense for a few seconds succeeded, and at length the crash of the conflicting vessels was heard. The City of Dublin was struck a little behind the paddles, and several of her planks were stove, and immediately the waves dashed in a torrent into the ladies' cabin. In the first moment of horror and affright at what had occurred, the captain of the City of Dublin called out, ‘‘all is lost, and we must all go to the bottom.’’ Shrieks, cries, and groans, burst from the ladies in the cabin, and for many minutes the vessel was in the greatest disorder, each person lamenting or preparing for the mortal struggle which the sinking vessel would expose him to. At the same time, it was seen that the engine was stopped, and the vessel had lost her helm; she was become unmanageable. This scene lasted for about three quarters of an hour, until the Leeds steam boat returned to the City of Dublin, and conveyed her back again to Liverpool. It is probable that the accident would have been avoided, had the City of Dublin had been provided with a speaking trumpet, to warn the Leeds of the danger its captain was exposing others to, or had the Leeds used the precaution to have night lamps burning, which would have enabled the other ship to escape in time the peril it had to encounter.

### NEW ORLEANS, Dec. 15, 1831.

Emigration to Liberia.—On the 13th inst. the schooner Crawford, Capt. W. H. Taylor, sailed from this port for Liberia, with seven—one emigrant from Kentucky. The Crawford takes out a large supply of merchandise, books, medicines, &c., for the use of the Colony. The expedition sails under the superintendence of Dr. Charles G. Shave, of Cincinnati, a talented and worthy young gentleman, who volunteered his services, and gratuitously giving them to the colonizing enterprise.

We have understood that there were one hundred or more applicants for passages on board of the Crawford, with a view to a final settlement in Liberia, but arrangements could not be made in time to accommodate such a number. It is, however, expected they will sail from this port early in the spring. Not a drop of spirits of any kind, we have understood, was taken out by the Crawford, not even for the medicine chest.

### STEPHEN GIRARD.

We are indebted to a highly esteemed friend for the following abstract from the will of the late Stephen Girard, Esq.

There is not, perhaps, an instance recorded in the history of the world, of one human being devoting such an immense amount of wealth, for the benefit of his fellow man, as the venerable deceased has given to the city of his adoption, for the laudable purpose of its improvement, and for the melioration of the condition of its inhabitants.

#### Stephen Girard's Will.

Gives to the Pennsylvania Hospital, subject to the payment of annuity of \$200 to a female slave, whom he sets free. \$30,000

To the Asylum for the Deaf and Dumb, 20,000

To the Orphan's Asylum, 10,000

To the controllers of the public schools, 10,000

To the city corporation, to be invested, and the interest to be applied annually in purchases of Wood for the poor, 10,000

To the Society of Shipmasters, 20,000

To the Free Mason's Lodge, 6,000

For a school to be erected in the townships of Passaic, for poor white children, 120,000

Sundry legacies to individuals, amounting to, 4,000

Several annuities, amounting to about 10,000

To the city of New Orleans, 1000 acres of improved land, in the territory of Mississippi, and

One-third of 207,000 acres of unimproved land in the same territory.

To the city of Philadelphia, the remaining two-thirds of the said unimproved lands. [This land is said to be now worth \$500,000.]

To the city of Philadelphia, stock in the Schuylkill navigation company, 110,000

[Worth in the market considerably more than this sum.]

For a college for poor white male children &c. &c. &c. 2,000,000

To the city of Philadelphia, for certain city improvements, to be invested, and the interest to be annually applied, 500,000

All his remaining Estate, real and personal, (no part of the real estate to be sold,) is to be applied as follows:—in further aid of the said college—improvements of the city, and in relief of the taxes. This estate is very large but is not yet valued.

To the Commonwealth of Pennsylvania, by Canals, provided the legislature shall, within one year from Stephen Girard's decease, pass laws authorizing the city of Philadelphia to make the intended improvements—otherwise to the United States for the same object. 300,000

### From the New York American.

The Mortality in this city, and in neighboring cities last week, was very great. Two hundred and three died occurred here, in a population of 230,000. Of these, 33 were by consumption, 16 by small pox; 10 by measles, 10 by scarlet fever, 8 by influenza, and 8 by intemperance. In Philadelphia, for the same week, the number deaths were 189, in a population of 129,000. In Boston, the deaths were 76, in a population of 61,392—the largest number (says the Journal of Commerce) ever known, except in time of Yellow Fever.

How few of the living, during the past week, have reflected, that each day off, bore on an average to the grave, in this city, 29 of their fellow creatures.

The Nantucket Inquirer says, Wood has been sold in that town, for sixteen dollars per cord, and that prices are merely nominal, for there is no fuel to be obtained. Wood and coal are very much wanted, and would command almost any price. The harbor, however, is closed up.

Fire.—A building situated on Bean Hill, in Norwich, owned by Sherman & Tracy, and occupied by Thomas & Hurlbut, merchants, was consumed by fire on the morning of the 1st inst. No insurance had been effected on either building or goods. The loss of Messrs. T. & H. is estimated at about 3,000 dollars.

Death by Freezing.—Mr. Thomas Smalley, of Hartford, in attempting to go through the woods between Brewster and the former place, on Saturday, the 17th inst., was overcome by the severity of the cold, and perished. His body was not discovered until the Thursday following.—*Barnstable Pat.*

### MARRIED.

In this city, on Wednesday evening last, by Rev. G. F. Davis, Mr. John Driggs, to Miss Jane Erving. In this city, Mr. James McGinley, to Miss Rebecca E. Catlin. Mr. Peter Thatcher, Jr. to Miss Rebecca Boardman.

At Springfield, on Wednesday morning last, by Rev. Dr. Osgood, Mr. Randolph Stockbridge, of this city, to Miss Lucy Brewer, of the former place.

At Groton, Mr. Isaac Randall, of this city, to Miss Adelia H. Miner, of the former place.

At Stonington, on the 30th ult. Alva Gray, M. D. to Miss Priscilla Miner.

At Canterbury, Henry Smith, Esq. of New York, to Miss Mahetable Adams, daughter of R. Adams, Esq.

At Glensbury, Mr. Timothy A. Blah, to Miss Elenor M. Hills.

At Berlin, M. Julius N. Dowd, of Madison, to Miss Eliza P. Wilcox, daughter of Benjamin Wilcox, Esq. of the former place.

### DIED.

In this city, Miss Julia Fish, aged 22. At Colebrook, on the 29th ult. Widow Elizabeth Whitford, aged 86 years.

At Stonington, Mrs. Lucy Palmer, 30. On the 3d inst. Mr. Nathan Brown, 91.

At North Stonington, on the 31st inst. Mr. Charles Maine, 41.

At Canterbury, Mr. John Rikford, 32. At Wallingford, Mr. Caleb Atwater, 92.

At New Haven, Mrs. Sarah Huggins, 76, widow of the late Mr. Samuel Huggins.

At Farmington, Mr. Abel Catlin, 86, formerly of Litchfield.

At Norwich, Mrs. Elizabeth Leffingwell, 81. At Mansfield, widow Anna Ames, 82.

At Cincinnati, Ohio, Rev. George Patterson, M. D. aged 44, pastor of one of the Baptist churches in that city.

### DEATHS IN HARTFORD IN 1831.

The number of Deaths in this city and town, (West Hartford and the Alms House excepted,) during the year 1831, is as follows:—

10 years and under,	34
20 years and over 10,	18
30 do do do 20,	18
40 do do do 30,	13
50 do do do 40,	10
60 do do do 50,	7
70 do do do 60,	6
80 do do do 70,	2
90 do do do 80,	1
100 do do do 90,	1
100	1

Total, 120

The number of deaths in the same limits, in the year 1830, was 123.

The number of Deaths in West Hartford, in 1831, are as follows:—

Under 1 year,	3
Over 1 and under 2 years,	6
Over 2 and under 3,	2
Over 3 and under 4,	3
Over 4 and under 5,	0
Over 5 and under 10,	2
Over 10 and under 20,	3
Over 20 and under 30,	1
Over 30 and under 40,	1
Over 40 and under 50,	3
Over 50 and under 60,	5
Over 60 and under 70,	3
Over 70 and under 80,	1
Over 80 and under 90,	1

Total, 35

The number of deaths in New Haven, during the last year, was 220.—*Current.*

### CICERONEAN LYCEUM.

Will be held Monday Eve. Jan. 9, 6 1/2 o'clock, at the Lecture Room of the Baptist Church.

### QUESTION FOR DISCUSSION.

“Is Conscience, as the term is usually understood, implanted in us by nature?”

### PROTRACTED MEETING.

A meeting for preaching, exhortation and prayer, is to be held with the 1st Baptist Church in Lyme, to commence on Tuesday, the 17th of January, at 10 o'clock A. M. Ministering, and other brethren, are requested to attend.

NATHAN WILDMAN.

THE Tolland County Temperance Society will hold their next meeting at Andover, on Tuesday, Jan. 10, 1832, at 1 o'clock, P. M. The Auxiliary Societies connected with this Society, are earnestly requested to send one or more delegates to the meeting.

SAUL ALVORD, Jr. Sec'y.

### PROPOSALS.

For publishing in Southbridge, Mass. a Religious Publication, to be entitled ‘‘The Christian Journal, and Evangelical Recorder.’’ To be Edited by Rev. Addison Parker.

It is believed by many, that the publication of a religious newspaper in the interior of the State of Massachusetts, would furnish substantial aid to the interest of religion; and that such a publication would be likely to carry important religious intelligence to many a dwelling, into which such intelligence does not now find its way. We have no periodical of this kind in the Commonwealth, west of Boston and Lowell, while political journals abound in every section, and are found, perhaps, in every county. And especially at the present crisis, when religious inquiry is, to so large an extent, the order of the day, such an effort as that which is here proposed appears particularly desirable; and such a vehicle of religious intelligence as is here offered seems to be loudly called for.

The subscriber therefore proposes to publish a paper with the above title, to embrace chiefly the following objects:—The diffusion of sound evangelical principles, and the promotion of practical godliness; the spreading of information concerning the religious charities and benevolent operations of the age, and concerning the present state of the Christian church in this country and abroad; the recording of facts connected with those revivals of religion



## POETRY.

From the Christian Offering.  
THE BAPTISM.  
BY MRS. SIGOURNEY.

"Twice near the close of that blissful day, when with melodious swell,  
To crowded mart and lonely shade had spoke the Sabbath bell:  
And on a broad unruffled stream, with bordering verdure bright,  
The westerling sunbeams shed a tinge of crimson light—

When, lo! a solemn train appear'd, by their lov'd pastor led,  
And sweetly rose the holy hymn as toward that stream they sped,  
And he its claving, crystal breast, with graceful movement trod,  
His steadfast eye uprais'd, to seek communion with his God.

Then, bending o'er his staff, approach'd the willow fringed shore,  
A man of many weary years, with furrowed temples hoar;  
And faintly breathed his trembling lip, "Behold! I fain would be  
Buried in baptism with my Lord, ere death shall summon me."

With bow benign, like him whose hand did waiving Peter guide,  
The pastor bore his tottering frame through that translucent tide,  
And plung'd him 'neath the shrouding wave, and spake the trine  
name,

And joy upon that wither'd face in wondering radiance came—  
And then advance'd a lordly form, in manhood's towering pride,  
Who from the gilded shores of earth had wisely turned aside,  
And following in His steps who bow'd to Jordan's startled wave,  
In deep humility of soul, this faithful witness gave.

Who next? A fair and fragile form in snowy robe dath move,  
That tender beauty in her eye that wakes the vow of love;  
Yea come, thou gentle one, and clothe thyself with strength divine:  
This stern world hath a thousand darts to vex a breast like thine.

Beneath its smile a traitor's kiss is oft in darkness bound;  
Cling to that Comforter who holds a balm for every wound;  
Propitiate that Protector's care who never will forsake,  
And thou shalt strike the harp of praise, even when thy heart—  
strings break.

Then, with a firm, unshrinking step, the watery path she trod,  
And gave, with woman's deathless trust, her being to her God:  
And when, all dropping from the flood, she rose like lily's stem,  
Methought that spotless brow might wear an angel's diadem.

Yet more! Yet more! How meek they bow to their Redeemer's rites,  
Yet pass with music on those shores, I taid till every sound was hushed;  
For hallow'd musings o'er my soul like spring-awn rivers rushed,  
"Tis better," said the voice within, "to bear a Christian's cross,  
Than sell this fleeting life for gold, which death shall prove but  
dross."

Far better, when yon shrivell'd skin is like a banner furled,  
To share in Christ's reproach, than gain the glory of the world."

## FLANNEL NEXT TO THE SKIN.

The opinions on this subject expressed by Dr. Bull, in the chapter on "the skin," in his late work on "Baths and Mineral Waters," coincide, we believe, with those of our best physicians. The editors of the Journal of Health have expressed their decided approbation.—N. Y. Observer.

The use of flannel in cold and variable climates has been very generally recommended as the best means of protection for the inhabitants against the effects of extremes and sudden vicissitudes of temperature. There are not wanting, however, physicians of experience and observation, who reprobate the practice as effeminate and debilitating, and productive of some of the ills it was intended to cure or prevent. By analyzing these contradictory opinions, we discover, that when authors come to explain their views in detail, there is actually less discrepancy than at first appears. The use of a flannel shirt next the skin throughout the year, winter and summer, night and day, has been declared to be inimical to health; and certainly as a general practice, even among invalids, is not to be recommended. The body, thus constantly stimulated by a woollen garment, no longer derives that protection in extreme and sudden states of cold and moisture, which was promised for it. In summer, it increases unduly the discharge of sweat, already too great by the mere heat of the season, and thus contributes to throw this part into a state of languor and debility, which it prepares it for the wintry cold. There are, moreover, persons whose skin is so habitually hot and sensitive, as not to tolerate the application of flannel to this surface. Sometimes cutaneous eruptions forbid its use, since they are either kept from being cured, or are aggravated thereby. At other times, the sensations of inward heat and thirst are augmented by the irritation of the skin maintained by this cause; hence, in febrile diseases, the physician most generally allows the patient to discontinue the flannel. The manner in which a woollen garment produces its effect is twofold:—1. By numerous points it acts, as it were, the part of a flesh brush, and keeps up a mild irritation of the cutaneous surface. 2. By its being a bad conductor of caloric, it preserves the temperature of the body at nearly a uniform degree; it prevents, in cold weather, the escape of the animal heat into the surrounding air; and in summer, or when the body is exposed to the sun's rays, it prevents the transmission of the external heat of the air to the skin. Woollen cloth is, moreover, a bad absorbent; and its interstices not being close, its pores are freer for the passage of the various exhalations from the skin, so that evaporation from this surface is not arrested, and it remains cool. This last property is of course only to be expected in flannel which is not very fine, and in that which has not been fully, as it were, and made thick and hard by repeated washings.

According to these views, a person may be allowed to dispense with wearing flannel, whose circulation and vital functions generally, are vigorous, and whose skin is habitually warm, that is, develops animal heat largely. This state of things does not necessarily imply, though it is often accompanied with robustness of frame. Where, on the other hand, the circulation is languid, the skin, and especially that of the extremities frequently cold, and digestion slow, flannel is of the first necessity during nearly eight months of the year in our climate. Independently of these considerations, if the employment of a person be such as to expose him to the sudden transition of temperature, as in rushing from a hot workshop or foundry to the

open air, or if the labor or exercise out of doors be otherwise so excessive as to cause sweating and fatigue, without the possibility of change of linen, dry rubbing, and passing into a warmer medium, then flannel better be worn. But in none of these cases is it necessary to wear it during the night in bed, provided a person be furnished with sufficient covering, and be not frequently required to go out into another apartment, or into the open air in a hurry, without due time being allowed for putting on suitable outer garments.

In a disordered state of the body, as in catarrh, asthma, rheumatism, and bowel disease, it is necessary that flannel should be worn next to the skin; at least, the omission would be attended with risk. It is almost impossible to procure permanent relief from these and various other maladies, without the functions of the skin, and, of course, its equable temperature, being properly sustained. For this purpose, flannel, as the inner garment, seems well adapted; but to be completely so, its use must be accompanied with the following conditions: 1. That it be regularly and at short intervals changed, its use, during the night, with the exceptions already indicated, being dispensed with. 2. That it be not tight to the body, nor of a texture firm and thick by much washing. 3. That friction of the skin, with a coarse towel or flesh brush, be practiced night and morning; and sponging this surface with cold, or tepid water, according to the season and temperature of the skin, be had recourse to, before friction, every morning, or, at least, on alternate days. In cases where the skin is not of uniform warmth, and is readily chilled, it will be sufficient to use the sponge well squeezed, and just moist, or, perhaps damp; renewing, of course, its immersion in water, and subsequent squeezing, several times, during the operation of sponging the skin with it. This last condition can be carried into effect by most persons; but there are some who invariably suffer during the colder months, from even sponging their surface with water, of the temperature of the air, or under the degree of decided warmth. To such, a warm bath, twice a week, will be advantageous. But we are anticipating in this last particular, and shall conclude the subject of flannel clothing, by noticing some of the objections brought against its use.

It is alleged that the wearing of flannel is apt to cause excessive and exhausting perspiration; but this objection can only apply to the practice being continued during the summer season, or in hot climates. Flannel is also said to render the skin too delicate and susceptible to changes in the weather. Now, this argument is founded upon a false theory, which supposes that an uniformly sustained temperature enervates; and, that to bear cold, we must be much exposed to it, than which, as has already been shown, nothing is more fallacious. If the stimulus of the flannel be called for by any of the circumstances already mentioned, any excess of stimulation, or of heat of the skin, in consequence, is readily prevented by discontinuance of this kind of garment at night, when the person is in bed, and by the practice of sponging, as just directed. In this way, also, is the body safely inured to changes of temperature, to which it must, of necessity, be exposed, in the various concerns of life. Excessive irritation of the skin, or even cutaneous eruptions in persons where this part is very sensitive, may be obviated by lining the flannel with fine muslin. This is a preferable plan to wearing flannel over the shirt, and may be had recourse to in all cases where, at the same time in which we want to guard against sudden transitions of temperature, we would avoid the inconveniences attributed to flannel next the skin. The objection made to flannel, on account of its being so long worn without change, applies, not to the article, but to neglect of personal cleanliness; and it is also urged, under the supposition of the use of it being unremitted during summer, and at night when in bed. If, from particular causes, a flannel garment be worn at night time, it ought to be replaced invariably by another in the morning, and the first hung up to air during the day. When I recommend that it should be dispensed with by a person in bed, I ought to add, that it is often proper to wear, at this time, a jacket with sleeves, made of coarse muslin, under the common shirt, and next to the skin, in place of the flannel. This substitute is the more necessary to invalids who are liable to be alternately chilled and sweated in the night, and on whom flannel would be more apt to produce this last effect. I may add, that, even the robust, who disdain to wear flannel at all, would find their account in wearing the muslin jacket with sleeves, under their linen shirts, if they are much given to athletic exercises, or readily excited to sweat. In the summer season, this will be found a good substitute for the flannel which had been worn next to the skin during the winter."

## YOUTH'S DEPARTMENT.

From the Youth's Companion.

LETTER FROM ASIA.

SMYRNA, AUG. 20, 1831.

My Dear Young Friends,

There are two or three millions of you to whom I should be glad to speak a few familiar words. I was born and brought up in the same happy land with yourselves, and though now far distant still love you sincerely. My daily prayer is that God would bless you and my heart rejoices when I hear that any of you are walking in the ways of wisdom and piety.

I love also and pity the millions of heathen children, dwelling on this great continent of Asia. The moon which is now shedding its soft light through my window, shines upon an hundred cities where perhaps not a single child has ever heard one of the ten commandments, or is taught to love and fear the Lord. Even in this city if you could go round about among the Greeks, Armenians, Jews and Mahometans and wake up the children of twenty thousand families, I am afraid you would find few besides our pupils, that could so much as tell who made

them. Last month I was in the "isle called Patmos," where are several hundred Greek children without a school. I have been too in Ephesus and Pergamos and Sardis and Philadelphia, which you remember are churches mentioned in the Book of Revelation, and there too I found multitudes, who have no one to teach them what they must do to be saved.

Now, my dear young friends, I want to plead with you, for these tens of thousands of Greek and Jewish children, and for the millions of the heathen, who bow down and worship stocks and stones. Here in Smyrna we are instructing some hundreds of little girls, and all around us are many, very many who would gladly come to school and learn to read the Bible, if they had any one to teach them. In a town called Haivali, where the Greeks had a great college and thousands of houses, burnt down in the war, there are now many very poor people and so anxious are the children to come to one of our schools, that more than thirty little girls have got sick, and thirteen have died, by standing in the sun. What a pity that those poor children should not have a school-house built, and that a great many more schools should not be opened for those who are so eager to learn! I have told you these things truly, just as I know them to be, and I now ask you, "What will you do for these children? Will you not think of them, will you not pity and pray for them?" Trusting that you will do this, and commending them and you to the grace of our Lord Jesus Christ, I subscribe myself your common friend,  
JOSHUA BREWER.

## PROVIDENTIAL DELIVERANCE.

Too little attention is often paid to the tokens of Divine Providence. Though the Lord often speaks to man in visions of the night, when deep sleep falleth on him, yet is he inattentive and reckless. The following narrative illustrates the truth of our remark.—Chr. Index.

Mr. Tyerman preached in the morning of July 29th, 1831, when we were sailing off Cape Horn, from Psa. cxxi, 4; "Behold, He that keepeth Israel, shall neither slumber nor sleep." At the close of his discourse, he mentioned the following circumstance:

Yesterday was the anniversary of a great and very remarkable deliverance which I experienced in the year 1793. At that time, I was intimate with several young men, as gay and trifling as myself, and we frequently spent our Sabbaths in pleasure on the Thames. Early in the week, on the occasion referred to, I and four others had planned a Sunday party down the river. To make the most of it, we agreed to embark on Saturday afternoon, and to proceed to Gravesend. On Friday night, when I lay down to rest, a transient misgiving, whether it was right so to profane the Sabbath of the Lord, gave me a little uneasiness; but I overcame the morbid feeling, and fell asleep. On Saturday morning, when I awoke, the thought again came upon me, but again I resisted it and resolved to meet my companions in the afternoon. I was about to rise; but while I mused, I fell asleep again, and dreamed. I thought myself in a certain place, whither Divine Providence had often led me at that season of my life. Here a gentleman called me to him, saying that he had a letter for me, which I went to receive at his hand. When I reached him, he had opened the inclosure, and appeared to be reading the contents. I imagined then that I looked over his shoulder and perceived that the letter was closely written; but a pen had been drawn through every line, and had obliterated all the words. Wondering what this could mean, I was going to take hold of the letter, when a large black seal presented itself to my sight, and so startled me, that forthwith I awoke, with this sentence upon my mind, "You shall not go!" Though I had never been in any way superstitious regarding dreams, this so affected me, and the words, "you shall not go," seemed so perpetually sounding in my ears, and haunting my imagination, that I determined to be obedient, and not go—persuaded that some evil would befall me if I did. I spent that day, and the two following with great anguish and anxiety, expecting hourly to hear something that would explain this singular presentiment. No tidings however arrived till Tuesday morning, when I read in a newspaper the following paragraph:

"Last Sunday, in the afternoon, as four young gentlemen, a waterman, a boy belonging to Mr. —, of Wapping, were coming up the river, in Bugbey's Hole, a little below Blackwall, a gust of wind upset the boat, and all on board perished."

That was the identical boat in which I was to have embarked. I could scarcely believe my eyes. I read the paragraph again and again. There it was, and there it remained, speaking the same words. I cannot express my horror and consternation of mind. I was constrained to exclaim, "This is the finger of God! Who am I, that God should in so wonderful a manner interpose in my deliverance? What a warning against Sabbath-breaking! What a call to devote myself to the service of the Lord!"—a warning which I took, and a call which I humbly hope I was thenceforward enabled to obey. "For God speaketh once, yea, twice; yet man perceiveth it not. In a dream in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing.—Tyerman and Bennett's Voyages.

## PERIODICAL LITERATURE.

While I freely admit, that occasionally writers of higher talent and better feelings contribute to the journals, I may safely appeal to every candid judge to decide, whether the greater portion of their contents is not equally injurious to the taste and to the heart. Sometimes the writers aim at effect, by exaggeration of language absolutely ludicrous, sometimes by detestable flippancy; and they have unhesitatingly recourse, if they wish to produce a laugh, to a vulgar slang, which before the present day,

would never have been admitted into conversation, far less into writing. Any means, in short, are resorted to, to produce effect. Like a painter, who is contented to catch the eye for the moment, by the brilliancy of his coloring, without any regard to truth, these writers seem to think that they are at liberty to exhaust language and feeling in producing striking lights and shadows, careless how far their pictures may resemble the sober truth, or produce the effect, which, to a healthy mind, may be derived from regarding the whole complex of human life and human society in its every-day dress.

But not only is the taste degraded, but the moral feelings are injured, by this class of writers. How can men be daily and hourly conversant with virulence, with arrogance, with sensuality, and derive no evil from its contact? We may feed an animal with madder till its bones are red; and if the daily nourishment of our hearts and minds be slander, party views, hatred, and sensuality, we shall, beyond all question, inflict a deep and deadly stain upon our moral nature. Yet this is the food which we derive for ourselves from the papers and journals which crowd our tables, and which we unhesitatingly present to our children. What we see and practice every day, ceases to shock and astonish us. But when another and a better state of things arises, it will hardly be believed, that Christians, that fathers, allowed such brutal profligacy as are found in the daily papers, to be put into the hands of their sons and their daughters, to corrupt and defile the young heart with the knowledge of vice.—Rose, on the Dispositions of the age towards Christianity.

## PARENTAL RESPONSIBILITIES.

I never felt more incompetent to discharge my duties as a Sabbath school teacher, than when I put this question to a mother—"Do you have frequent conversations with your children on the subject of religion?" I knew she was not a professor of religion, and, contrary to my expectation, she answered in the affirmative. I then remarked that children were apt to forget the instructions they received at the Sabbath school, unless daily brought before their minds by their parents, or by some faithful Christian friends, and that I considered it the duty of every parent frequently to hold serious conversation with her offspring, and question them in relation to the truths which they hear from their teachers on the Sabbath. This mother thought so too, and I believe, acted up to her belief. And, professing parent, I would inquire—Do you daily talk to your children about the instructions they receive on the Sabbath? Are you co-workers with their teachers in laboring and praying for the divine blessing to descend upon your offspring? Are you distressed daily and hourly to see them continue in the road to death? Can you call the great Jehovah to witness, that it is your heartfelt desire to have your children grow up in the fear of the Lord? Christian parents, weigh well your responsibilities—as in the light of the last day; examine your own hearts, and see to it that you are not slothful in recommending to your own children, the Saviour of mankind.—S. S. Instructor.

## LABOR FOR ETERNITY.

But yesterday, the child you are instructing was not; but when will it cease to be? Never! Immortality is written upon it, and the inscription is indelible, for it was traced by the finger of God. The mind has but begun its play; its instincts and its faculties but now move with incipient life. Even dull and worthless matter is of older date. "Of old thou didst lay the foundation of the earth." Ages of history passed before it was said of him, "a child is born into the world." History will continue its annals, matter its combinations, the heavens their course; but he shall survive them all. The revolution of ages shall be forgotten, the high events of life cease each other from the stage, "the fashion of the world pass away,"—a period may arrive, when it shall require an effort of even a perfected memory to recall the events accounted the most important on earth; "the heavens shall pass away with a great noise," and leave the spaces they have occupied to silence and to nothing; but the child set in the midst of us shall "then be." The basis of its existence cannot be shaken; but in those countless ages which its existence must fill, never let it be forgotten that it will be a happy spirit before the throne of God, or a hopeless outcast from his heaven. What, then, if it depend on you in any degree to stamp bliss on that immortality, "to save a soul from death?" Can I call forth your pious cares in the service of the institutions you have espoused, by a more powerful motive? by a motive of which you can be more sensible? I know that other motives of great power are in operation, and I would not undervalue them. Your triumphs are in the first order of civil and moral achievements; but they all terminate here—"to save a soul from death," is the crowning conquest.—Rev. R. Watson.

## DESTRUCTION OF THE TWO MORAVIAN SETTLEMENTS IN BARBADOES.

The following account of the destruction of the two Moravian settlements in Barbadoes, in the hurricane of last August, is from a statement recently published by the committee of the "London association in aid of the Moravian missions."

The awful visitation of Providence, which on the 11th of August last involved in ruin and desolation the fertile island of Barbadoes, was attended with the most disastrous consequences to the two peaceful and beautiful settlements of the Moravian brethren. These settlements were formed for the sole purpose of communicating the blessings of the gospel and of christian education to the negro population. One of them, Sharon, has existed since the year 1765, and after struggling long with various difficulties, and having been already once destroyed by a hurricane (that of 1780) but subsequently rebuilt, had reached a measure of prosperity greater than it had ever before attained. A new settlement called Mount Tabor, was

founded in 1825, at the express invitation of a resident proprietor, and had also been blessed with considerable success. The number of negroes, under the constant and vigilant superintendence of the Moravian brethren, had increased during the last ten years from 250 to 915, and nearly 200 children were receiving Sunday and weekly instruction. Such was the condition of these settlements on the evening of the 10th of August; but, before the morning dawned, they were desolated by the irresistible fury of the storm, and lay in ruins. Both the Chapel, the school house at Sharon, the out buildings, and one of the Mission houses were blown down. The other Mission house, greatly shattered, and a stable are all that remain. Nearly the whole of the property of the missionaries and their wives was destroyed, or greatly damaged, being borne away or torn to pieces by the wind, drenched with wet, or buried under the ruins. The loss cannot be estimated at less than from 4 to £5000 sterling.

"Sin cannot enter heaven, but a converted sinner may."

"Eternity will make what is good, better, but what is bad much worse."—Smith.

## OVER SHOES.

JUST received, and for sale by the subscriber, A prime lot of INDIA RUBBER OVER SHOES. SYLVESTER WILEY. { Main-street, nearly opposite the Baptist Church. 1837.

## WINCHELL'S WATTS.

Lincoln & Edmunds publish Winchell's Watts, arranged under distinct heads or subjects; together with a Supplement of more than three hundred Hymns, from various authors, meeting the wants of the churches for prayer meetings, missionary meetings, &c. The addition of this valuable Supplement to Dr. Watt's Psalms and Hymns, will probably so meet the wishes of the Christian community, that his excellent compositions will now be retained in the public worship for a long period to come. From numerous recommendations from ministers and Associations, the following notices are selected. Extract from the Minutes of the Warren Association. Voted, That this Association hereby cordially recommend Winchell's Arrangement and Selection to the general attention and patronage of the churches; persuaded that when introduced, it will meet their decided approbation, as of great utility. Extract from the Minutes of the Boston Baptist Association. Whereas our late brother, James M. Winchell, published a valuable Arrangement of the Psalms and Hymns of Dr. Watts, placing together those which relate to the same subject, with the addition of three hundred Hymns, the whole furnishing a great improvement on the books generally used; and the increased circulation of which will assist the orphan children of our deceased brother, therefore.

Voted, That we recommend the work to the attention and patronage of the churches of Christ. "This work may be obtained in any quantities of A. S. Beckwith, Providence; D. F. Robinson & Co. Packard & Butler, and Messrs. Huntington, Hartford; Durrie & Peck, and S. Babcock, New Haven; O. Steele, and Tracy Doolittle Albany, Bennett & Bright, Utica.

## FETNA INSURANCE COMPANY.

INCORPORATED for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a capital of \$200,000 Dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices. The business of the Company is principally confined to risks in the country, and therefore so detached, that its capital is not exposed to great losses by sweeping fires. The office of the company is kept at the east door of Treat's Exchange Coffee House, State street, where a constant attendance is given for the accommodation of the public.

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THOMAS K. BRACE, Presid.  
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Hartford, June 21. 1831.

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Hartford, Jan. 1831. 1831.

## FOR SALE AT THIS OFFICE.

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